

THE DRUNKARDS CVP.

By Master HARRIS, Pastor of *Hanwel*,
and Bachelor in Divinitie.

ESAY 5. 22.

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of strength to mingle strong drinke.*

Bern. Apolog. ad Guliel. Abbat.

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sunt (vt emendentur) vobis, & alijs amicis meis suadere soleo, hoc non est
detractio, sed attractio.*



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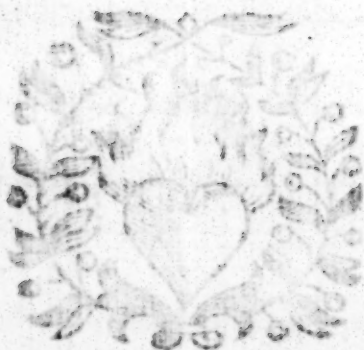
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THE
DAILY
CITY



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TO THE RIGHT HONOVABLE, AND Right Worshipfull, his Maiesties

Iustices of the Peace neere about *Hanwel*

in *Oxfordshire* : the Author wisheth
euerlasting happinesse.



Right Honourable, and right Worship-
full, may it please you to heare whilest I
giue my reasons : first, for the publish-
ing; secondly, for the dedicating of this
small worke to your honourable selues.

Two great Commanders send these papers (to
dispatch the first) to the presse, Hope, and Feare;
Hope of doing some good, whereof I lesse despaire
now than heretofore, sith already some encourage-
ment is giuen, and the Drunkards disease not found
beyond Gods cure.

Feare, lest this our Countrey be ouerflowne, with
drinke first, and with plagues next, if we in the Mini-
sterie, and you in the Magistracie, hold our selues still
quiet. The sinne now vnder censure, hath (I know)
beene often encountred, both with the Word and
Sword : but (I know not how) Hydra-like it gaines
head by its wounds, and sprouts faster, and spreads
farther by cutting, like a pruned hedge. There is (they
say) an Art of drinking now, and in the world it is be-

The Epistle Dedicatory.

come a great profession ; there are degrees and titles giuen vnder the name of Roaring boyes, damned crew, &c. there are lawes, and ceremonies to be observed, both by the firsts and seconds, &c. there is a drinking by the foot, by the yard, &c. on the die, on the knee, &c. a drinking by the douzens, by the scores &c. for the wager, for the victorie, man against man, house against house, Towne against Towne, and how not ? There are also termes of Art, fetched from Hell (for the better distinguishing of the practitioners) one is coloured, another is soxt, a third is gone to the dogs, a fourth is well to liue, &c. but none is drunken, that is as odious here, as Adulterie in that state, wherein no body is chaste.

These unsufferable abuses abroad, made mee to thinke of home, and resolute of meeting the enemy vpon the frontiers, rather than in our Townes, and of repelling him timely, rather than of trusting to a *firm electione*, when he had gotten possession. The truth is, wee are rather too late, than too early ; our Townes are already surpris'd, our men so wounded, that some reele in the streets, some are taken vp little better than dead in the high wayes. In this surprisall vnder mine owne view, it behoues mee to doe the office of a watchman, and to blow the Trumpet : and thus I haue dealt truly with you in the first point, I expect neither profit, nor credit, nor thanks for my paines in this kinde : onely I tooke the Philosophers counsell, who wight mee to prize conscience aboue applause. What may be objected against my resolution, my selfe foresees, and the Reader in due place (lest this Epistle proue monstrous for length) shall vnderstand. Now for the second, why this Sermon

(Such

conscientie satisfaciamus, nihil in faciem laboremus.
Seneca.

The Epistle Dedicatory.

(such as it is) should flie to you, it is not hard to define, your interests being so iust and great both in the man, and matter : for my selfe, I acknowledge my debt to be great, as to some of your ranke on the other side the shire, so to you all generally on this: my place binds me to call vp some of you, and for the rest, kindneses receiued are bonds also. I am not ignorant how some of you haue pleaded my cause more than once, when my speeches with *Hannibals* haue bin charged with two fore faults, *viz.* for being too true, and too free : neither may I forget, what iourneyes and paines haue beene vndertaken to doe me good by others, and what acceptance my poore paines and person haue found with all. All which courtesies I know not how otherwise to answer, but only by acknowledging the debt, and by admonishing you of a duty. For the matter, I know not at what bench to commence a suit against Drunkards, if not at yours; you are as stakes in a hedge, that must keepe all from reeling, the Captaines of the Prouinces that must giue the victorie, and the very men to whose cognizance this abuse most properly belongeth : to you (me thinks) I may apply the words of *Mordecai* : If you altogether hold your peace at this time, deliuerance shall be from some other place : but you, and your fathers houses shall be destroyed, &c. And who knowes whether you are come to this honour for such a time as this ? Yea, wherefore hath God advanced you, your Prince entrusted you, wherefore haue you taken vpon you the place, name, oath of Iustices, but for such like seruices ? Perhaps you will tell mee, that wee in the Ministerie are in some part of a fault, for not crying downe the sinne, and catechising our

Sir W. P.

Sir T. Ch.

The Epistle Dedicatory.

people better. If so, mine answer is ingenuous : I am content to owne some part of the blame, so you will passe an equall sentence betwixt all offenders. I will not excuse our selues, the Commons, the poore, vnder-officers, &c. nor can I on the other side excuse the behauiours of too many Gentlemen. I am deceived, if foure things in some of them haue not beene some occasion of drunkennesse in this Kingdome.

I
*Hec vobis, non
de vobis, vt ali.
Bern.*

The first is want of Hospitalitie : time was, when the poore traeller was sure to finde in most Townes of marke, two Innes to drinke at ; the one the Mannor house, the other the Parsonage house : now men are knowne by their houses, not the houses by the men (as one of that ranke complains:) the Master of the house flies, and sometimes carries behinde him a peece of the Church too ; and by this meanes the Mannor is without drinke, the Parsonage without maint, and then what followes? traellers must needs haue drinke, therefore there must be Alehouses ; and what will follow next, who knowes not?

2 The second is want of vpholding tillage and husbandry : worke the husbandman out of his dwelling, (either by turning him to a rackt-rent, or by sending him to looke a dwelling in some market towne) and what becomes of him? either he turnes Badger, or Maulster, as knowing none other trade ; which two callings symbolize very much with that of the Aleman : and how many by their Landlords are thus vsed? Our bigger townes, which (by this meanes like *Antiochus* his Armie) are fuller of mouthes than hands, are strong euidences.

3 The third is want of gouernment in particular families. Were I to seeke a Tobacconist, I would as soone

The Epistle Dedicatory.

soone looke him in a Gentlemans house, as in any mans. In truth, where more abuse, than in some such places? who more outrageous in Innes, Tauernes, Alehouses, than either the master or the men? If only Tinkers, and Pedlers, and Beggars frequented such houses, a Constable, or Officer mought be heard, an In-keeper might be a master of his owne house: but drunkenness finds such friends and patrons, that neither the one nor the other sort dares speake a word.

The fourth and last thing more necerely concernes your owne callings, and that is want of due seueritie; the goodnesse of your natures, and educations, inclines you to mercy; a most sweet grace, if it be not mistaken, and misplaced: but (alas) tis no mercy to suffer Locusts to eat vp the childrens bread, and to turne in swine to the labourers drinke. I am heartily sorry to see how many good natures are deceiued with this counterfeite of mercy, when Iustice should take place against both places and persons offending. Hath any man offended? If he be poore, tis mercie to spare him; if great, tis pitie to disgrace him. Hath any house? alas, if you pull downe their signe, they cannot liue, the towne must keepe them: so mercie keepes vp signes, and (which is worse) sets them vp too. Hath a Seruing-man spent his strength and time? tis mercy to make him a passe, and gine him a licence to sell Ale: hath he been wilde and dishonest? in mercy licence him, to keepe him true and honest: as *Iulius* made one Cardinall, to keepe him sound and vpright. Now surely a Cardinals hat against heresie, and a signe-post against dishonestie, are medicines much at one. Oh stiffen your selues against this melting counterfeite, and suffer not the cries of a swine,

The Epistle Dedicatory.

swine, the intreaties of a servant, of a friend, of a Gentleman, of a fellow Iustice, to tie your hands from sinning a sin so prouoking. The Lord in mercy, both to you and vs, hath confined you (ordinarily) to your own Countrey and Countie, he hath giuen you with good *Yeziah* to loue husbandrie, hee hath wrought in you some deale of care of your owne families, some zeale for the common good : you haue proceeded to some degrees of roundnes against this sin, we thankfully acknowledge what is done, and cry still in your cares, as the Smith in the Landgraues, when he thought him too milde, *Durescite, durescite.*

There is a cruell mercy, saith one ; there is a pious crueltie, saith another : reiect that, embrace this yet more and more : and (if it be possible) ease the Lord of contempts, his Anointed of complaints, your Countrey of a burthen, your selues of trouble and of danger. You often complaine of bastardies, sheepe-stealers, hedge-breakers, quarrellers, and the like : will you be eased of these diseases ? Beleeue it, these gather into the Alehouse, as the humors doe into the stomacke against an Ague-fit ; take them there, driue them thence with some strong Physicke, and you heale our Townes and Corporations of infinite distempers all in one. I haue exceeded, I craue pardon, and beseech the Lord to make you still and still to doe worthily in Israel.

*In all Christian seruices to
be commanded,*

ROB. HARRIS.



To the honest Reader.



Reader, I must now be beholden to thy patience, not only for the manner of writing, but for the matter written of. To declaine against such a sinne, in such an age, and such a Church, will seeme a practice needlesse, unmannerly, vnseasonable, all in one: needlesse, because enough is said already of this argument: unmannerly, because it is an ill bird that defiles her owne nest: vnseasonable, because experience hath taught vs (in many a Feuerdentius and Fitzimond) how ready the Papist will be, to cast the shame of some vermine into the face of our whole Church. But giue leane to answer all in order.

1. To the first, I answer by way of grant; It is true, others haue written of the same subiect: secondly, by way of instance; I haue not seene their writings, nor are they very obuius; if they were, yet such a disease needs a Councell, and College of Physitians.

2. To the second thus: First, I know no Church vnder heauen fuller of learning and holinesse, than ours in England: secondly, neuerthelessse, I know no field but it hath weeds, no floore but it hath chaffe, no mine but it hath drosse, no body but it hath excrements: and thirdly, to reprove these as freely, as they shew themselves clearly,

See the Prophets and Apostles, and Fathers of both Churches.
Non arcana re-
lego, &c. Bern.

To the Reader.

was once the practice, and honour of our Fathers; and therefore no error in us now, so long as we rather plaster open blaines, than discover secret slips.

3. As to the third: It were pittie if vice might not correct sinne. Romanists fault our diet: aske them what they were, ^a who hold sobrietie to be none other thing than humour and singularitie, ^b religion and good fellowship to be termes connectible: aske them of what age and sect their ^c Poets spake, when they spake most against drunkennesse.

Aske them whether intemperancies of this nature be not (by their ^d Case Divinitie) to be ranked among ^e venialls; and more particularly whether there were not a ^f Schoole-man too, who at all adventures would make drunkennesse veniall.

Aske them whether they neuer viewed the head and the belly of their owne body, and whether (not to speake of inferiours) they neuer heard of one Nicholas the fifth, or Leo the tenth, or Iohn the twelfth (alias the thirteenth). Surely these Popes were merry fellows in their generations, chiefly the last, who had a great deale of wrong, if he neuer drunke a health to the ^g Devil himselfe. Thus if these open their mouths, thou knowest how to shut them againe: for thy selfe and others (that be ingenious) more words need not. I have said, doe thou needs, and so remaine mine, as I

^a Si castus aliquis aut frugalis in collegio; singularis, infans, &c. dicitur. Clemang.

^b Ibi maior putatur religio, &c. Bern. ad Will. Abb. Clun.

^c Ebrietas placet, &c. & O monachi vestri Romachi, &c.

^d V. Azor. Agraphijs, & others, &c.

^e This is said to be Bonaventure. V. Fr. White, of whose trust I take this last.

^f V. Luitpr. l. 6. per tot.

See the Pro-
phet and A-
postles and Es-
thers of both
Churches.
N. B. the same
reg. & can.

Thine in the Lord,
Rob. Harris.

Heaven full of learning and holiness, than ours in Eng-
land: secondly, know no field but it hath
weeds: no house but it hath chaff, no mine but it hath
dross: no body but it hath excoriation: and thirdly, as they
reprove these as freely, as they (beare them) censure clearly.

B



THE DRVN- KARDS CVP.

Esay 5. 11. to 18.

Vers. 11. *Woe vnto them that rise vpearly in the morning,
that they may follow strong drinckes; that continue vntill night
till wine inflame them.*

12 *And the harpe and the viole, the tabret, and pipe, and
mine are in their feasts: but they regard not the worke of the
Lord, neither consider the operation of his hands.*

13 *Therefore my people are gone into captiuitie, because
they haue no knowledge; and their honourable men are famish-
ed, and their multitude dried vp with thirst.*

14 *Therefore Hell hath enlarged her selfe, and opened her
mouth without measure: and their glory, and their multitude,
and their pompe, and he that reioyceth, shall descend into it.*

15 *And the meane man shall be brought downe, and the
mighty man shall be humbled; and the eyes of the lofty shall be
humbled.*

16 *But the Lord of Hosts shall be exalted in iudgement,
and God that is holy shall be sanctified in righteousnesse.*

17 *Then shall the lambs feed after their manner, and the
waste places of the fat ones shall the strangers eat.*



S before, so here we receiue some Sention notes: the
Preacher is *Esaiah*; the hearers, *Iudah* and *Ieru-
salem*; the Sermon, worthy such a Teacher, an in-
comparable Prophet: trace him, and you shall
finde him still like his noble selfe, most pithy and powerfull
in his applications.

1 As for his Auditorie, Iudahs finnes admit a double aggrauation: one from Gods vnutterable kindnesse vnto them, deliuered in a stately manner, in the fore-front of this Chapter.

2 Another, from the qualitie and multitude of their transgressions against him, dispatched in the residue. These finnes of theirs, for number, proue many; for nature, heauy. The Prophet hauing first wrapped them vp in a parable, now vnfolde them, and so makes good the generall charge by particular instances. The first instance against them is, an vn sufferable abuse of their wealth and plentie, partly in the getting, and partly in the spending. In the getting, they serued no other masters than these, Couetousnesse and Ambition; still hauing, still crauing: and therefore they should receiue no better wages, than emptinesse and basenesse. In the spending, they were as riotous, as in the gathering, couetous: and of this latter sinne they are now indited. Where first our Prophet layes downe the offence: secondly, passeth sentence. The offence is in a word, abusive drinking, (the abuse of eating not excluded, as appeares, verse 17.) This sinfull drinking is described by the matter, wherein the failing was, and by the causes and effects thereof. The causes or parties offending, are set forth by three actions: first, they rise early, and are vp in the top of the morning on this errand, wherein they are but too too diligent, and vnseasonable, contrary to the rules of temperance, and customes (as it seemes) of their owne country.

Vers. 1. to 8.

Vers. 8.

Vers. 9, 10.

Vers. 11.

*Vid. Sancti.
locum.*

Secondly, being vp, they like not losse of time, they pursue (saith the text) the liquor from cup to cup, from house to house, from towne to towne.

*And so in sequ.
ad loc.*

Thirdly, when they are at it, they are no flinchers, they sit by it from morning to euening, or (as the words will also beare it) from one dawning of the day to another, they sit compassse: these be the parties spoken of, and spoken against, vnder the name of drunkards, if *Esay* can iudge.

The second thing, is the matter and subiect of this abuse,
[strong]

[*strong drinke and wine*] the fruit of the vine, and of other both trees and graines : for the Prophets word is very large, and containeth all drinckes of strength besides wine (in this place) whether simples or compounds, whether of fruits (strictly so receiued) or of corne ; as Cydar, Perry, Beere, Ale, &c. none of these came amisse, so they were of spirit, only because they drunke not out of need, but lust ; not for health, but delight ; therefore they would haue it right : and this is the second thing.

שכר

In the third place follow the effects (at least, companions) of this misplaced drinking.

Wine (thinke the same of other liquor according to their strengths) inflames or pursues them. Indeed it doth both ; it inflames the blood, and casts into feuers (as the word would seeme to import) it inflames the soule, and fills that with lusts as hot as hell ; it inflames the whole man, and causes a drop sic and strange thirstinesse ; and withall, it pursues the man as fast as he pursues it, forcing him still vpon more and more, and filling him with those suckers and horse-leaches, that neuer cease crying, Giue, giue.

י
שכר

Wine (and drinke) thus abused, earty a man quite out of his reason and occasions, and makes him so sensuall, that he shall minde nothing but his lusts, the Harpe, Viole, &c.

2
Vers 122

Their drinke or feast (so the Hebrewes call their feasts in those hot parts) where more was drunke than eaten : so with greater reason may *Esay* call the drunkards banquet, whose bread and flesh, whose first and second course is drinke, and little else than drinke : as if he should say ; They feed vpon pleasures ; after drinke, they call for musick ; after one Instrument, for another ; the Harpe for my money (saith one,) the Viole for me (saith a second,) the more the merrier (saith the third :) all, all, lets haue as many Instruments here, as *Dauid* made for the house of God (say the rest) and lets be merry, and hang sorrow. Thus wine lets men vpon a merry pin, so that they care not what they spend, what they doe to giue flesh content.

B. C. 56. vll.

Thirdly, this makes a man vicerly forgetfull of God, so

that neither the workes, nor working of his hands be regarded, that is, neither shall the Lord be acknowledged in the first making, nor regarded in the present disposing of his creatures, either by way of mercy, or of iudgement. Drinke will besot, that a man shall haue no leasure or power to consider, by whom, and why these creatures (thus abused) were made; by whom and why they are either multiplied, or substracted: but the drunkard being drowned, and buried in wine, and mirth, layes downe all thoughts of a God, of a Iudge, and sets all at six and seuen.

Thus you haue the sinne, and sinners here condit. This Noble-man, this man of God, hauing thus followed them thorow all their haunts and Ale-houses, and told them from point to point, what they did and said in the middest of all their cups and quassings; now rises vp, being full of the spirit of the Lord, and iudgement of his God, and proceeds to sentence.

The second part of the Text.

THis sentence was in grosse proposed in the entrance; so sone as Esay thought vpon these beasts, fire was in his bowels, and hee discharged a woe vpon them: but now he descends to particulars, and enlarges his woe in this sort.

Verf. 13.

First, he resumes and repeats the cause of their miserie, as Iudges vse to doe when they giue sentence, [*therefore*] and [*because they haue no knowledge*] that is, for their riot and excessse (together with the companions and effects thereof) which hath resolved it selfe into vtter brutishnes, insonmuch that they haue out-liued all vnderstanding: for this cause (saith the Lord by his Prophet) I will punish them.

Secondly, he deliuer the sentence in the parts and effects of it: the parts and parcels of the punishment and sentence are three. First, *captiuitie*; (the storme that fell vpon their kinsmen of Samaria, much about this time) this they were as sure of, as of the coats on their backs, and therefore the Prophet speaks accordingly, [*they are gone, &c.*]

Secondly,

The Drunkards Cup.

5

Secondly, scarcity and famine, the ordinary companion of warre, and harbinger (if not attendant) of captiuitie.

Thirdly, death, which vsually followes the Campe, and reignes in that Citie, which the enemy hath blockt vp, or begirt with souldiers. These are the particulars of their punishment and sentence; which how they were made vp, they poore soules felt, and wee may reade.

The last thing followes, the effects of this doome and execution.

First, in respect of the delinquents, the Inhabitants of Ierusalem and Iudea, euen the chiefeft of them.

Secondly, in respect of the Lord who censures them.

Thirdly, in regard of the creatures by them abused, which should feed themselves and others, according to the first institution, and not be any longer, either subiects of vanitie, or instruments of euill; contrary to that goodnesse which the first creation and diuine institution put vpon them.

Thus you see the heads of a Prophets Sermon: had you heard this Orator himselfe pressing these things in his owne words, with his owne affections, your hearts would haue melted in your bodies: but we must doe as we may. For the manner, and for the matter, we will not dwell vpon all that is offered, but hasten to that which (after the Prophet) is by vs chiefly intended. He begins (you see) with a woe; and though he were a Courtier, and a Master of speech, to whose elegancies, the roarings and rowlings of *Demosthenes* doe no more answer, than the confused holle of waters in one age, to the sweet voice of Harps in another in *Iohns* Reuelation: yet he knowes how to curse as well as blesse, chide as well as comfort; and can speake warre to a rebell, as well as peace to a friend; and if this were no impeachment, either to his breeding, or his writing, (who therent neuer met with his match, *Paul* Ier penito paper for Rome) I see no reason why any Teacher now should be reputed rude in speech and behaviour for the like practices vpon the like occasions.

Again we see in this most heavenly Teacher, a woe in readinesse.

For the famine and pestilence, vid. *Ios. antiq.* l. 10. c. 10.

Verf. 14.
For the execution of these, V. *Ier.* and *Kings.*
Verf. 15.
Verf. 16.
Verf. 17.

Chap. 14.

readinesse for every disobedience, a woe for the oppressor, verse 8. a woe for the presumptuous scorner, verse 18, 19. a woe for the vnrighteous Iudges, verse 20. a woe for the proud, verse 21. a woe for the drunkard, verse 22. as here: so that every sinne hath its burthen; and if one alone will make one wofull, what will many? what all? when they meet in one.

Andab. mor.

Thirdly, *Esay* deales not his woes & blowes at randome, fighting (as they say of some) in the darke, but as a valiant champion, he encounters the enemy in the face, and opposes to the sinnes of his time & nation, with greatest vehemencie; and hertin, indeed lies the wisdom and faithfulness of a Teacher: then, and only then shall he proue himselfe sincere and vnpartiall, when he shall hold his course in the heauens (where being a starre he is placed) notwithstanding the encounters of contrary orbs and motions; vpon this ground *Esay* then, and I now, let vpon this monster, drunkenness, it being now as shamelesse, as then it was fearlesse: passing therefore all other particulars, lets fasten vpon that which the words doe with their fullest streame carry vs vnto, and there confine our selues to this one proposition: Abusue drinking is a very dangerous sinne. This point requires no great store of paines, or words of explication, wee are all agreed thus farre: First, that every action of nature, both as it is an action, and as it is naturall, is good. Secondly, that the very same action, which is in it selfe naturally good, (being misplaced, and ill managed) becomes morally bad. Of this nature is the action now in question: Man is no more to be faulted for drinking, than for thirsting, than (in short) for being a liuing and a sensible creature; only actions of this kind (being not simply and absolutely good, but in a respect) may easily and accidentally become bad. Drinking then is not simply condemned: but (so) drinking, that is, such drinking as *Esay* speaks of (in a word) abusue drinking: but of the words enough. For confirmation of this point, me thinks we need not say any thing, if it be a sinne (so) to drinke, then must it needs be dangerfull; and if it be the abuse of a good thing,

Doct. 1. propounded.

Doct. 2. expounded.

*V. Chrys. ad pop.
Ant. hom. 71. &
alibi, vinum Dei
opus est, ebrietas
Diaboli.*

Doct. 3. confirmed.

Nonibac

The Drunkards Cup.

7

thing, then will it also proue sinfull : but it must be a very faire Print that the Drunkard can read, and proofes must be very cleare, else he cannot taste them, (so Lipeake, because he weares his eyes in his tongue) and therefore wee must stand to proue the snow to be white, and to shew, that how-soeuer drinking be needfull, yet the abuse of drinking is both sinfull and hurtfull, nay, exceeding perillous.

Thus then wee first reason from authoritie : That which God curses, and smites with heavy iudgments, that is a dangerous sinne; he both curses and smites disordered drinkings, therefore this is a dangerous sinne. The curse we may finde written in bloud, in many places of the word; Woe to drunkenness (saith *Esay* :) Woe (saith *Habacuck* :) Woe (saith *Salomon* :) How ye drunkards (saith *Joel* :) Weepe ye feast-mongers (of this kinde) saith *Iames*. And which of Gods seruants hath not a woe in his mouth to throw at this sinne? The iudgements and executions we meet withall, in stories of all ages, and writers of all sorts : but what should we run into particulars, when we finde and perceiue two worlds of people to fall vnder the curses due to this sinne in part? Abuse drinking help to drowne the first world, as the story tels vs; they did eat, drinke; they did these things vnseasonably, (when God called to mourning) excessively, more like beasts than men, continually passing without breathing from one to another (as *S. Luke* elegantly deliueis it.) In summe, they dranke (for our purpose) disorderly, therefore God said, satiate your selues with liquor (whereof you haue bene euer so thirstie) and choaked them with a flood : and as it hastened the destruction of that world, so will it of this (as our Saviour vpon the like promises inferres the like heavy conclusion in the same place;) nay, this sinne will kindle flames of hell in the drunkards soule, and will cry to heauen for his barment there, 1 *Cor. 6.* and therefore sure it is dangerous.

Againe, that practice which blinde nature abhorres and detests, must needs be very odious and perillous now such is the disorderly vse of drinke, nature loathes it and trembles at it, as might be shewed (if needfull) by the Lawes and con-

C

stitutions

Habac. 2.

Joel 1.

Iames 5.

Math. 24.

1 *Cor. 6.*

Luke 17.

Math. 24.

2

*V. Stobe, for
the Greeke
Poets.*

stitutions of all States and Governments, that haue beene thought worthy remembrance, by the testimony of the loosest and most naturalists, (the very Poets, the very Greekes) who haue condemned sippings and drinkings, as well as drunkennesse.

Lastly, by the verdict of the drunkards owne conscience, which fills his face with shame and blushing when he is called by that name, and makes him quake at the sinne it selfe, till he hath laid this his keeper to sleepe, and blowne out that little light that is left in him, and desperately drowned the voice and cry of nature, and yet (who knowes it not?) nature hath no lively touch or quick-sight: the matter (alas) must be very grosse that nature seeth foule and fluttrish, that she squeams at, yet (behold) that nature (which out of blindness swallowes so many flies) straines at this, and therefore certainly it is no gnat.

From authoritie (diuine and humane) wee might passe to arguments of another kinde, and fall vpon this sinne with many weapons at once, reasoning either from the generall thus: It is a great sinne to abuse any lawfull thing and good creature; therefore drinke. Or from the like thus: To abuse meat to surfeit, is greeuous; therefore drinke also. Or from the contrary, or from the causes, or from the effects. But *Salomon* fight, and *Isay* since haue saued vs this labour; and it will be sufficient for vs to transcribe their orations, and to heare them speaking in their owne words. First then *Salomon*, hauing gathered together many disgracefull termes against this sinne; in his 23. Chapter he presents vs with a full oration and inuective making for our purpose. The sinne, by him contrould, is abusive drinking (ver. 30.) the carriage and order of his speech very artificiall: first, arguments are brought against it; secondly, answers are given to objections that are made for it; the stile is very lofty & rhetoricall, the manner of his discourse (strip of his flowers & colours) ouer and besides diuine authoritie in euery word is this: disordered drinking fills a man with all curses and miseries, natural and spiritual, therefore it is to be shunned as most hurtfull;

*Salomon fight
on against
drunkennesse,
Prou. 2. 4.*

The Drunkards Cup.

hurtfull ; this is first proposed ; secondly, proued from a particular enumeration and induction, &c.

In the generall, there is woe and alas to euery abuser of drinke : first, miseries vsufferable, and such as shall crush (first or last) the tipler, and make him blow, and sweat vnder them: the woe is not set downe in Gods booke, the alas will one day be serched out of his sides. Then in particular, this practice fills him with much sinne against others, viz. drinke abused doth breed brawles, and make quarrels: where the party dares be bold, it makes him brawle with neighbours, fellowes, hostesse, seruants, children, wife, all; the drinke hauing bitten him, he runs like a mad dogge vp and downe, snapping at euery body: first, hee shakes his owne people in his owne yard, then all that come within the breath of him, hauing once fallen out with his owne wits and members, (that one goes one way, and another another way) he can agree with no body, but proues raging mad, as a Heathen (after *Salomon*) could say.

Verse 29.

Secondly, as he can ill rule his hand, so worse his tongue; for cups oyle that so much, that it cannot sticke; drinke doubles his eyes and eares, he fees (in his conceit) all things double: but it multiplies his tongue beyond number; one drunkard hath tongue enough for twenty folke, and hath somewhat to say to euery question and person; he is then a good Astronomer, Logician, Philosopher; and what not? A Constable, Iustice, Preacher, Counsellor, a King; and who not? What cannot he doe? what doth he not know? what will he not say? Any secrets are then reuealed, of friends, of wife, of state; yea, his owne heart comes vp as easily, as some of his drinke, and you shall as soone perswade a stone to speake, as him to be silent; now he railes, now he scoffes, now he lies, now he fawnes, now he swears, now he bans, and cannot be quiet till his tongue be wormed.

Insania voluntaria Sen.ep. lxx. ep. 48.

Fœcundi calices, &c.

Secondly, as he is a foe to others, so no friend to himselfe, whether soule or body be considered: for body, he is most sensible of that; and therefore *Salomon* doth well to begin there: he drawes miserie vpon himselfe from others, he cre-

ates miserie to himselfe without others. First, (saith *Salomon*) he hath causelesse wounds, needlesly procured, though deservedly inflicted: he hath small reason to draw vpon himselfe hatred, shame, smart; there is enough abides him in Hell from Heauen: but he will cause his kindred to forsake him, officers to smite him, Chirurgions, Physicians, Taylers, Bailiffes, and other Magistrates to be troubled with him, full much against their wills; there is no helpe, but he must passe vnder the hands of priuate Rulers, of publike Gouernours, both in Church and Common-weale; perforce he must to the whip, to the post, to the stocks, or else he proues a Bedlem.

But is this all? No; though all men giue him passage, yet he will not to his graue in peace, he will doe one execution vpon himselfe, he will bleare his eyes (saith *Salomon*;) is that the worst? then neuer care; he will sell two eyes, to satisfie one tongue: but that is not the worst, he meanes two things: first, that he distempers himselfe: secondly, that he disguises himselfe. For the first; Who can recount the hurts that by this meanes come to the whole body, especially to head, stomack, liuer, and the more noble parts? who can recite the Rheumes, Gouts, Dropfies, Apoplexies, Inflammations, and other distempers hence ensuing? Beleuee a man in his owne art: The distempered body, the more it is filled, the more it is spilled.

For the second: What one sinne more mangles and defaces Gods Image, and mans beautie, than this? how doth it dam vp the head and spirits with mud? blow the cheekes with winde? fill the eyes and nose with fire? lade the hands and legges with water? plague (in short) the whole man with the diseases of a Horse, the bellie of a Cow, the head of an Asse, &c. and turne him into a very walking dung-hill?

Thus *Salomon* hath furnished vs with some reasons against this sinne: the drunkard now interrupts him (as one impatient of farther speech) before he can finish his oration: faine he would shift off all, and therefore moues euery stone: first,

(if

ἡμῶν ἐν τοῖς
ἰσχυροῖς
ἀνδράσι. Hipp.
Apo.

Vid. Plin. nat.
lib. 14. c. 12

(if it might be) he would denie the fact: secondly, or (if that may not be) he will stand to his action, and make good his practice. For the first, thus he speakes, what of all this? yeeld euery word that is spoken against drunkenness to be true, grant it as bad, or worse, than it is made, what's this to me? the question sticks here, who is a drunkard? for my selfe, I was neuer so gone yet, but I knew the way home, I could tell what I did, what I said, &c. The diuine Orator answers (and his answer is also ours) They that tarrie long at the wine, they that goe to seeke mixt wine, they are the parties to whom the woe belongs, they are to be ranked with drunkards. Drinke then is not only abused when it turns vp a mans heeles, and makes the house run round, (as one speakes) but when it steales away the affections, so farre, that a man cannot make too much haste to it, take too much paines for it, spend too much time at it. Beleeue it, if a man drinke too much for his purse, too much for his calling and occasions, too much for his health, and quiet of body and minde, *Salomon* calls him a drunkard; yea a drunkard, though hee take not too much for his braines: for why? a man hath no more reason, or warrant, to drowne his time, his estate, his liuer, his stomach, &c. than his wits, and brains: nay, soeing in cases of this nature, things are rather measured by the intention and affection of the doer, than by the issue and euent of things: why should not a man be deemed a drunkard, for his inordinate affection to drinke, as well as an adulterer for the like affection to his neighbours wife? Nor needs that trouble vs, which Philosophers tell vs, that no man desires drunkenness: for the same may be said of euery other sinne: sinne, as sinne, in its owne colours and nature, is neither desired, nor desirable, but only as it is disguised, and offers it selfe to the vnderstanding and will, in the likeness and habit of goodness: drinke is desired, though drunkenness be not, and company, and sport, and all occasions of the sinne: and when to these the desires are carried with too much strength, the man that should be master of his desires, and not a seruant to them, deserves for his follie,

Verf. 30.

Seneea. Gradum errationis, scilicet ipsa mobilis, &c.

Vid. Plin. Cen-
sure Torquat.
ubi supra.

There is an art
of drinking,
saith the same
Plinie.

to heare drunkard. Hence *Salomons* description, which in truth will not suit with any other drunkard, than this now spoken of: alas, if none be drunke but such as haue lost their legges, tongues, senses, that lie tumbling in their owne vomit, and sleeping in a guze, what should *Salomon* speake of quarrels, bablings, &c. Such be as dead as a doore-naile, ring a bell in their eare they heare not, much lesse can they speake; scoffe them, rob them, smite them, spurne them, they stirre not, much lesse quarrell: only it is your mannerly, sober Methodicall drunkard, that drinkes by the houre, and can tell the clocke, that drinkes by measure, and by rule, first so much Ale, then such a quantitie of Beere, then of Sacke, then of Rhenish, then back againe from Wine to Ale, from Ale to Beere, till the reines be cleansed, the liuer cooled, the stomacke set vpright, and heat and moisture brought vnto a iust and euen temper: it is he that *Salomon* speakes of, he (I say) that when he likes not his host, hath legges to goe to another house, and wit to iudge of the best Brewer; nay, skill to brew himselfe: helpe him but to the simples, and let him alone for the composition: he knowes his proportions, for wine, for sugar, for Spring-water, Rose-water, and the other ingredients: nay, if the house be not worth an Iuy-bush, let him haue his tooles about him, Nutmegs, Rosemary, Tobacco, with other the appurtenances, and he knowes how of puddle ale to make a cup of English wine, and when he hath brewed, he hath as great a gift in drinking, iust so much as will make him heartie, cheerefull, wittie, healthfull, and no more: this is the man that *Salomon* speakes of, a man of measures, and mixtures, as one of his words imports.

Why but (saith the Tipler, for now he speakes) if *Salomon* speake against this regular drinking, he speakes besides the booke; the vertue of wine (say the like of other liquors) is great, if a man haue skill how to chuse it, by its colour, taste, motion, &c. and will (if not receiued to surfet) giue much content and refreshing; this is knowne, I finde it, I feele it, I perceiue it doth mee good, and I will belecue my owne eyes, and taste, before ten *Salomons*. *Salomon* answers

swers this : Well (saith he) be not deceiued with shewes and shadowes : a man may be drunke, though his eyes be not out, and may be deceiued, though his eyes be in too : all is not gold that glitters, all is not paid that is promised; wine promiseth much for the present, but it will deceiue thee in the end ; it promiseth health, but it payes sicknesse ; it promiseth comfort, but thou shalt finde sorrow ; it promiseth helpe, but thou shalt receiue hurt ; it is a poisoned potion, an *Amphisbana*, it bites both wayes, (hereafter, and now too) and carries its sting with it, for all its smiling and flattering face. And thus *Salomon* hath silenced the pratler, and made way to his other arguments, which more immediatly respect the soule: be not wearie if I draw you after him a little further.

Verf. 31.

Verf. 32.

*Per se suppl. i m
cbriet. Chryl.*

Thine eyes (saith hee) &c. follow three companions of this sinne: the first is impuritie, and this is euer one. *Venus* comes out of the froth of this sea : I will neuer beleue that chastitie euer slept in the drunkards bed : nay, this sinne fills the heart, and eye (both eyes) if not the life with horrible filchinesse, naturall, vnnaturall, any : this is so cleere a truth, that darknesse it selfe saw and confest it.

Verf 33.

*Nunquam ego
ebrium, callum
putabo, &c.
Hier. in Th.*

Secondly, his heart (to passe to the second companion) belcheth out peruerse and crooked things, things farre from truth, pietie, reason, modestie : oh the beastlinesse that smoakes out of such a mouth ! a man would thinke that the Deuill himselfe should blush to heare his childe talke : how doth his mouth run ouer with lies, against both Christians, and Preachers ? What speakes he lesse than Whoredomes, Adulteries, Incests, at euery word ? Heare two or three talke, when somewhat whited, and you would change the *Lycanians* language, and say, Devils are come vp in the likenesse of men.

Acts 14.

Yet we are not at an end : excessive drinking hath a third companion, and that is senselesnesse, both of one place and case. For the first, lay a drunkard in the seas, set him on a tree, or mast, tis all one to him, he considers nothing, but (as if the prouerb, A drunken man neuer takes harmes, were good

Verf 34, 35.

Scripture)

He loseth ye-
sterday past,
and to morrow
to come, saith
Plin.

Piscat. in Prov.
23.

Chrysost.

1st Je 1.

Scripture) he takes little care what way he goes in the dark, what bridges he passeth over, what hedges he lies vnder, what falls he catcheth, how he breakes and knocks himselfe: and for the second, he little feels what for the present is done, and therefore for the future is no way bettered; he forgets his pouertie, by that time he hath gotten a penny; the whip, by that time his doublet is on; the stockes, by that time his foot is out, and therefore the next journey hee makes is to the Ale-house againe. To conclude, construe those two last verses how you will, two things are cleere: first, that this drinking is a besotting sinne, howsoeuer it makes one sometimes as sicke as euer was Seaman, (as some also expound these words) and expose him to a thousand perils, yet is he neuer the wiser afterward.

Secondly, that his Dropsilike disease is almost incurable, partly because a man herein sees not himselfe, and knowes not what to repent of when he is sober, (it being a taske almost inuincible to make him owne those words and behaviours when he is sober, which in his pots he was author of) and partly because this disease still growes vpon him like a Dropsie, and meanes to liue (though he die) being as one saith, an insatiable couetousnesse, as that is an vn-satiable drunkennesse.

And thus *Salomon* hath proued our point, and yeelded this conclusion; Abusiue drinking is a dangerous sinne: dangerous to body, dangerous to soule, dangerous in its effects, dangerous in its companions, dangerous in this life, dangerous in the life to come. After this most wise Writer, it were worth the while to heare our most lofic Orator declaim vpon the same theme, telling vs how preiudiciall to labour, libertie, liuelihood, and life it selfe it is: but I should be too too tedious, and therefore I rest in that which hath beene already spoken in the opening of the text, and pass now to some application.

Is this a sinne so dangerfull? then must the consideration hereof humble vs, and bring vs on our knees, both all and some: first, all of vs haue reason to take to heart this sinne, that

that hath drowned many, and threatens all; a sinne odious and loathsome in any, but in vs (who haue so much light, so many lawes of God and man against it) most vsufferable. Well, for the better quelling of our pride and securitie, let vs first see when drinke is abused: secondly, what the kindes: thirdly, what the degrees of those abuses be. And (this done) let vs reflect vpon our selues, and see how farre this sinne trenches into this our Countrey.

The first we thus briefly dispatch: Drinke is then abused, when it is not vsed in that order, to those ends for which it was appointed. The ends were: first, vtmost, Gods glory: secondly, neere hand, mans good in preserving nature, and fitting man to all required seruices (both in his generall, and speciall calling:) when therefore tis so vsed, that neither is God glorified, nor nature releued, nor the receiuer fitted to honest employments, nor (in short) any such end proposed and projected, (but the contrary) it is abused.

For the second, the abuse may be committed many wayes, as vice is manifold, vertue vniforme: first, when there is an error in the matter, men drinking that which hath no fitness in its nature to nourish and sustaine ours, either by qualifying heat, or helping moisture; nor was euer indeed appointed of God for such a purpose: such was^o bloud (in some sort) among the Heathen, when they drink it, as you would (in some cases) milk from the Cow or Goat: such were other mixtures, and potions taken onely for the enraging and strengthening of lust: and to this head, if Tobacco (as it is vsed by the most) were referred, I thinke it were no error. Adde to this another error in matter (if not in respect of the object simply, yet in a reference to the subiect) and that is, when men without regard of yeares, or strength, or constitution, powre in that which is too hot and big for them.

So is the first error: the second is committed in the measure of drinking, when a man exceeds: first, his strength and braines: secondly, his purse and meanes (at least Gods allowance:) thirdly, when he laquishes out his time, & sits too long at it, &c. & (to be brieue) whe his measures are vnmeasurable.

Besides, *Fadus inebriatur, sobrietatem fronte pretendens.* Saluian.

o First, that many people did vse raw life-bloud in this sort, the stories and Poets cue-ry where witness. Secondly, that God (Genesis 4.) alludes to such a practice, seems to me more than probable. (see learnedly for this, *Sanct. in Act. 15.*) Thirdly, that either Gen. 9. or Act. 15. should deny Christians all vse of bloud for food, I cannot be perswaded to thinke: but *hac obier.*

Mensuras sine mensura. Aug. de verb. Apost. Serm. 4.

The third error is in the manner, chiefly when men bee prophane against God in the vse of his creatures, not seeing the Lord, yet dishonouring him, and spicing their cups with oathes sometimes, sometimes with words of prayer and scripture, which sound most illfaoueredly in a drunkards mouth: as *Salomontels* vs.

1 Prou. 26. 9.

Secondly, when towards men they become vnmanlike and vnciuill, so farre from remembring (amidst their bowles) the affliction of *Ioseph*: as that they forget the nature and flesh they are cloathed withall: cease to be men, suffer themselves to be transformed by this *Circe* (drinke) into swine, shewing as little manners one towards another, as such creatures doe, and no better.

Amos. 6.

Thirdly, when in respect of themselves, they haue no command ouer their affections, so farre from putting a knife to their owne throat (when they haue taken enough) as that they be ready to place it in a Tapsters belly (if he offer to set bounds to their throats, and will fetch no more) at least they vnbleesse themselves, when meanes, and time and company will not permit a sacrifice to their *Bacchus*, to their belly.

Prou. 13. 7.

4

The fourth error is in the end, when Gods ends bee not thought vpon, but the contrary, when they drinke not to serue God and to set vp him, but to other purposes, to wit, that so they may lay their consciences on sleepe, drinke and driue out the threats of the word, the thoughts of death, saying in the Epicures words and a beasts language, Let vs eat, drinke, to morrow we shall dye.

*Vox pecudis,
non hominis.
Tull. in Tusc.*

Secondly, when they drinke not for strength, but lust, and pride, to shew how full of Satan they be, and how neere to swine.

Thirdly, when they drinke, not to be seruicable to mankinde, but to abuse their brethren, to lay others vnder table, to satisfie reuenge, to discouer others secrets, to picke others purses, &c.

And for the wayes and meanes, how, and whereby drinke comes to be abused, so much only in regard of haste.

Now followeth the third thing, the degrees namely of these

these abused drinkings: and here we meane not to enter into the mysteries of this blacke art, nor spend time in particularizing the severall orders and degrees of these professors, as some others haue done, but onely content our selues with thus much. First, there is no man liuing but failes in some of the named particulars; yet secondly there is a difference: these abuses and corruptions raigne in some, that is, they be ordinary, they be affected, they be iustified, at least secretly allowed. Secondly, they bee mortified in others, that is, some men doe not ordinarily (nay not once perhaps in an age) breake out into any grossenesse, nor at any time allow themselves in any exorbitancie; but they striue against the sinne; they detest it, they bewaile it in whomsoever, and it is an *Hazael* to their eyes: our speech throughout is directed against the former degree of drunkennesse. Now seeing then we vnderstand one another, and the particulars of this sinne, doe but see (I passe to the second thing mentioned) what reason we haue to tremble: for I demand, is not drinke abused with vs? doe we drinke to God, to health, to strength, to the Common-wealth? What? is there no failing with vs? in matter none? in manner none? in measure none? in the ends of drinking none? Or is this failing in the waine and much what mortified? Oh, that I could answer affirmatiuely! but alas I cannot: men drinke God out of their hearts, health out of their bodies, wit out of their heads, strength out of their ioynts, wife and children out of doors, the land and kingdome out of quiet, and plentie: and threaten all with miserie. A generall charge is nothing without particular instance, lets touch vpon the heads proposed: and first, if we begin with the matters abused, I am at a stand, and wot not well what to say, lest in reprobuing I become a teacher, as it fared with another in the like case: this I may say in grosse, the Deuill is turned Brewer, Mountebank: and some Apothecaries are not his worst drawers, who haue their cups of fornication also, as wel as the hostesse of Babylon: one thing is in sight and sent, the whole land stinkes of it, vntill it be where the brightnesse of his Maiestie dispels

Vid. Table of Drunkards.

A. the Heathens distinguish between *ebrius* and *ebriofusus*.

2 King. 8.

* As the Russians in Master Ienkinson's voyage.

Vid. Convincing sermon. per Petrof.

pels the smoake, and that is Tobacco. Doe you euer thinke it was Gods meaning, that that herbe should be so ordinary a liquor or perfume, that euery Gentleman and begger, euery Tapster and Hostler, euery Carrier and Tinker, should make a bricken of his body, and a chimney of his nose? Oh the vanitie that that poore creature is subiect vnto! to what drudgery is it put, though Maiestie it selfe hath spoken for its libertie?

What should I speake of particular drinkes? Is it not lamentable to see, how farre we are fled from the Patriarkes water? If Heathens bewailed this, should not Christians? What a thing is this that children be halfe killed before they are borne, with distempered drinkes (as one more justly, than fitly, vpon the occasion of *Samsons* diet, complaines.) what a griefe to see how euery boy and girle now addes fire to fire, and be all for the strongest: the strongest Ales, the strongest Beeres, the strongest Wines, the hottest spices. Are not our swaggerers like to doe their country seruice one day, who without scalding can powre downe cups of your hottest waters, and drinke more spirits in a night, than their flesh and braines be worth? Verily here is an abuse, a great abuse thus to discontent nature, that is content with so little. But as yet we be but in the haue: if wee lanch into the deepe, wee shall meet with sea-monsters: for come to the measure of mens drinking, and what measure finde you? no time is long enough for this peece of seruice, not the day, not the night, not many, not any: men haue nailed their eares to the doores of a Tauern, they haue agreed with Satan; Master it is good being here, lets build; there they liue, nay dye daily, sayd a good Bishop and excellent Preacher. Come to a mans house, and where is hee? his wife knowes not: aske the seruants, they know not; when will he be at home? they cannot shew you; yesthey can, but they blush to speake: forsooth the matter is this: there's his house, but his dwelling is at the Ale-house, and when all his mony is spent, if then his wife will fetch him home with a lanthorne, and his men in a barrow, he comes with as much

sense,

St. W. R. hifo.

*Satis est populis
fluuiusque, Ci-
resque. Lucan.
4. Pharf.*

Chrysof. in
Gen. 9. *Quoti-
die moriuntur.*
66

sense, as *Michols* Image had; else Sunne and Moone goe ouer his head, till he hath slept himselfe sober, and watched himselfe drunken. Againe, there be (how many can you tel?) who know no calling at all, but to suruey the high-waies to the Inne, to giue the watch-word, who makes the best, and to deuise new wayes and wagers in quaffing.

No cost is too much, that is bestowed vpon an Ale-post, great is this *Diana* of the Ephesians; men will maintaine this trade, as farre as euer *Demetrius* his, as farre as euer *Jonathan* would support his dearest *David*, to their bow and sword. If they haue a groat, it burnes in the purse, till it be drowned in drinke; if gold, they change it; if plate, they pawne it; a way goes all, to the coats on their backs, rather than they will scant (as they say) their belly; nay, if they had a iewell as rich as ten Lordships, or as that of that vnwoman-like swaggerer, the throat should haue it. How often haue I scene vermine sucking the drunkards blood as fast, as hee that of the grape and Mault? yet would hee not leaue his holt, nor lose his draught.

What is said of these, may also of the third. Oh that I'm speaking, you in hearing, could mourne for it as we ought, I meane at that shamefull conquest, which drinke gets ouer our owne flesh: when did the Sunne euer see some men sober? how are our townes pestered, and wayes strewed with these filths? Oh the drunkennesse that is in one day in this land, at some Faire or Market to be scene? Goe but to the townes end where a Faire is kept, and there they lye, as if some field had bin fought: here lies a hat, there lies a cloake; here a man, there a youth, there (alas for woe) a woman, nay, a swine with a womans face; goe into the backe lanes, and there you haue them among frogs and toads, their fittest matches; goe into an Inne, and what roome is free; no hospitall yeelds so pitifull a sight; no dunghill so filthie a smell: vah, vah, vah, you would sinke to see and smell, what from me you shall not heare: Oh Lord, it is thy vnspeakable mercie, that a land so sick of drinke, doth not spew vs all out.

But this is not all, men faile in the manner, as well as in

2
1 Sam. 18.

Cleopatra.

*Ebria mulieres
nihil turpius...*
Chryl.

the measure. Faile, first, against themselves, louing drinke as they should doe God, aboue all, aboue wealth, health, credit, child, wife, life, heauen, saluation, all calling for that as the Pope for his dish, euen in despight of heauen.

Eccl. in Ind. 3.

Prov. 26.

*So Chrys and
Basil call him.*

*Videas alios po-
tens in tela ver-
ientes, scyphum
in faciem conti-
ne iacere, &c.
Hier. in tit. c. 1.*

*Accusationis oc-
casio est adiura-
mentum per re-
gem frequentius
non bibisse.
Hier. ubi supra.*

Faile (secondly) towards others in poynt of Christianitie shall I say? nay, in ciuilities and humanities. *Salomon* in describing a mad-man, fitly poynts out the drunkard, who is but a voluntarie Bedlem; nay, deuill; he casts fire, arrowes, swords, all in iest and spott, this the generall. For particulars, I cannot be excused, if I shal pollute this aire with the report of their out-rages, Oh what horse-play? what mad base brutish behaiours passe betweene cups? what contempts are there and then vttered, against all authoritie? It is a small matter to sit vpon their Parish Priests (as those hogs-heads terme him,) In such a meeting, they will visit a whole Diocesse and Prouince: nay, the sagest iudge, the grauest Counsellor, and greatest Peere in the land, must do seruice to their court, and be summoned before the Ale-bench: nor will they stay here; when they haue hufft their smoke into the face of these, they will haue a health to Prince *Charles*, to King *James*, and what not for the honour of England? Shall I tell you? when I see his Maiesties picture hanged vp for a signe, me thinkes it moues me a little; but more to see him set behind the table in the hall, there to welcome the guests and to be an eye-witnesse (as it were) of their beastlinesse: but when I thinke of the strange saucinesse of base vermine, in tossing the name of his most excellent Maiestie in their foaming mouthes, and in daring to make that a shooing-horne to draw on drink, by drinking healths to him; I cannot be in charitie with the places that permit this; with the persons that pardon this, much lesse with such Belialists as practise this. But now when we passe from men to God, and see how the name of the Lord is pierced, it would make a dumbe man speak, a dead man almost to quake. Did you neuer heare how *Caesar* was vsed in the Senat-house? if not, yet you know how a kennell of hounds will fall vpon the poore Hare; one catcheth the head, another the legge, a third the throat,

throat, and amongst them shee is torne in peeces; euen so these hellish miscreants, these bodily, and visible deuils, hauing their tongues fixed and edged from hell, fall vpon the Lord Iesus; one cryes, Wounds; another, Blood; a third, Heart; a fourth, Body; a fifth, Soule: and neuer leaue stabbing, and tearing with their stings, till no whole place be left. Oh miserie, Oh wickednesse, what shall I say? oh that euer any that wore Christs badge, and bare his name should thus rise against him.

Haue we yet done? I would we had: but wee shoot at a wrong marke in drinking, so wide are we. Our aime should be Gods glorie: but many drink to this end, that they may the easier forget God, forget him in his threats which stick in their soules after Sermon; forget him in his iudgments, which haue taken hold of some of their companions. They drinke to the end they may drowne conscience, and put off all thoughts of death and iudgment: to the end they may harden and harden themselves against all the messages of God, and make themselves both to know and moue at Gods own words, as in this prophetic we finde afterwards; how many a mans heart can tell him, that this hath been one of his speciall errands to the cup?

Secondly, our aime should be the repairing of nature, and fitting of our selues to all due employments: but woe to vs (to many of vs) we drinke for lust, not for strength, Eccles. 10. we burthen nature, and oppresse our selues against the rule, Luk. 21. we doe not helpe our selues, and enlarge our spirits.

Thirdly, our aime should be the common good; but we drinke to the common hurt: the Common-wealth loseth a member by our drinking: nay, hereby many wits and bodies are made vnfaucoury salt, such as can marre any soile, but mend none: doubtesse our brethren receiue much hurt by our drinking, some in their braines, whilest they are made giddie; some in their estates, whilest they are called from their calling; some in their names, whilest they bee buckt with drinke, and then laid out to bee sunn'd and scorn'd; some in their chastitie, whilest their fellowes vse them, as

Lots

חֲכָמִים &c.
Chap. 28. so I
conceiue our
verse there af-
ter good Au-
thors, old and
new.

Amongst the
Latter Pla.
t. as rule, &c.

Vi. statute 40.
Iacob.

1. Thes. 5.

A 2s 27.

Loss daughters him; some in their proiects, whilest drinke is made but a *Dalilah* (as in some states it hath been) to know their secrets; some in their estates, whilest they are cozened by play or bargain; some (to make an end) in their life, whilest *Ammons* mirth is the watch-word to the murtherer. Hitherto the case goes hard with vs, when there is no abuse (in this kinde) but we are guiltie of. There is but one thing now left for our selues, and that is, if these abuses bee now mortified, now dying; and are they so? Blessed be God, our Lawes finite in some measure at the sinne, and seeke the preuenting of sundrie disorders, for time, place, measure, &c. But where is execution? where is the cure? the sinne liues still; nay, reignes; nay, growes into practice and credit daily. Heretofore it was a strange sight to see a drunken man, now it is no newes: heretofore it was the sinne of Tinkers, Hostlers, Beggars, &c. now of Farmers, Esquires, Knights, &c. heretofore *Pauls* speech was currant, they that are drunken, are drunken in the night; now they feare not the light, the Sun-shine: heretofore *Peters* argument was more than probable; these are not drunke, for it is but the third houre of the day; now men are growne such husbands, as that by that time, they will returne their stockes, and haue their braines crowing before day.

Now then in the middest of all these threatning finnes, and fearefull prouocations, shall we be fearelesse? shall wee now (when the Lord begins to visit) come in with an *omnia bene*? no, no; these things cannot bee hid, must not bee disguised, but must draw some teares from our eyes, some sighs from our soules, some prayers from our hearts; wee must flie to heauen with petitions, lest these crying abuses preuent vs, and get a grant of iudgement against vs first. Drinkings in mens butteries call for vengeance; drinkings in Ale-houses call for vengeance; drinkings of old, of young, of rich, of poore; drinkings in our Townes, Cities, in all corners, in all sorts, call for vengeance; you that be sober, godly, &c. you that haue acquaintance and acceptance with God, stand in the gap, lift vp a prayer, call, cry for mercy, say,
Lord

Lord spare thine inheritance, spare our Townes, our land, our people. Oh you, you must be drunken with teares for this drunken age, else God will goe on to make the earth more drunke with raine, and well we escape, if the sword be not made drunke with our bloud.

As for the second sort (whom in speciall this concernes) let mee speake to them in *Iuels* words; Vwake yee drunkards; nay, all yee abusers of drinke (though not to worst drunkenesse,) all yee who imploy your wits, to find out new drinckes, as *Anah* mules, & proclaime rewards (like those old monsters) to him that can perfect your knowledge in this blacke art: all you who drinke one liquor, to draw on another; not to quench, but to increase thirst; not to qualifie, but to inkindle heat: all you who know none other calling, but to visit Tavernes; who haue none other rule for time, but when company and drinke forsakes you; who haue none other measure but this, to fill the vessell so full, that it runnes out at your very noses, who keepe none other rule for expence but this, to spend all the clothes on your beds and backs: (to make an end,) all you, who faile either in manner, or measure, or end of drinking in any grossenesse, doe you tremble at the woes that are gone forth against you (I meane) against your estates, against your bodies, against your soules, against you in this life, and against you in the life to come. Know you, that without repentance, *Paul* will be found a true Prophet, *No drunkard shall inherit the kingdom of God*: and yet know withall, that vpon repentance the Corinthians were both washed, and iustified; and therefore be no longer mockers, lest your bonds and miseries increas; but turne your laughter into sorrow, your feasting into fasting; be reuenged of your selues, of your lusts, and meet your God, and make your peace whilest now we call, and you heare: and of this vse so much.

In the next place, we passe to instruction, and first for your owne priuate and particular, be afraid of this abusive, excessive, vnseasonable drinking, especially of that which is so frequent, and is euen naturalized, being once a stranger, I

E

meane

Alex. in Plut.
and some of
the Emp. in
Sueton, &c.

1 Cor. 6. 10, 11.

Vse 2.

*Non come lis
Germana bit is,
tu non bibis An-
gle, Sed, &c.*

meane that swinish swilling, that makes sicke the land; Oh feare that belotting sin that takes a way the heart, especially from God, against the first commandement; that idolatrous sinne, that makes one worship the belly in stead of God, against the second; that blasphemous and execrable sinne, that makes a iest of Gods words, Gods name; that profane sinne, which makes no difference of nights or dayes, but most rages on the Sabbath; that wilde and unruly sinne, that knowes no Magistrate, no Minister, no Father, no King, no *Cesar*; that murtherous sinne, that kils more than the sword, and feeds vpon fire; that adulterous sinne, that fills all corners with whoredomes; that theeuish sinne, that steales away mens time, purses, wies; that robs the poore of his due, and throwes that out of one swines nose, and mouth, and guts, that would refresh a whole family; that slanderous sin, that lades the world with tales and railings, against the hoast of the liuing God: that Atheisticall sinne, that beleecues no more the threats and promises of God, than if some coo-zen had spake them; that hellish sinne, that hardens and makes vp the heart against all repentings; that vnnaturall sinne, that puts off all thoughts of ones family, ones selfe, and sends him on grazing with *Nebuchadnezzar*, nay, on swilling with hoggs and other swine; this sinne, this vile sinne, thus transcendent, doe you feare, doe you shunne, doe ye abhorre, as hauing the seeds of it in your nature. But how shall we be able to auoid it? First, doe but dwell vpon the things deliuered; next obserue these rules, which now I can but touch.

Rules and remedies against drunkennesse.

First, mortifie your carnall affections, and (as *Salomon* speakes it) put your knife to your throat; say, I could (but I will not) take more than is good, or is fit.

Prou. 23. 2.

Secondly, shunne the occasions of sinne, (as *Salomon* giues direction in the fore-mentioned Chapter for some particulars; as for company & place in the twentieth verse; & in another, he forbids looking on the wine, and staying at it) for this sitting by it, and blowing ouer it, puts a man into the hands first (and afterwards vnder the power) of drunkennesse.

Thirdly,

Thirldly, heare *Paul* Ephes. 5. 18. *Be not drunke* (saith he) do not souze your selues, no (would some swilbowle say) vnlesse the drinke be right, nay (saith *Paul*) *though it be wine*; Oh, but that is very pleasing, how should one forbear that? *he filled* (saith he) *with the spirit*; drinke liberally of Gods wine in his wine-sellar and buttery; saour spirituall things, and then thou wilt clearely see, that spirituall wine as much excells naturall, as old doth new, and infinitely more: nay, (as *Ephraim* concludes) *I haue seene the Lord, and what haue I to doe with Idols?* so wilt thou say, I haue drunke of Gods dainties, and what haue I now to doe with puddle? Oh, but this diet is not so toothsome as wholesome: *Pauls* course is safe indeed: but there is no mirth, no comfort in it. Yes, (saith *Paul*) this is the onely way to fill the heart with ioy, and the mouth with songs, and the house and soule with sweet melodie; and therefore if mirth be your marke, leaue excesse, & drunkenesse, which hurts the minde, and makes heauy the heart, Luke 21. and fall to spirituall ordinances, to spirituall exercises, spirituall company, spirituall graces, and these will fil the heart with ioy, and yet not empty the purse of coyne, as our Prophet after will tel you. After these directions we might adde *Peters* counsell, Be watchfull and sober; *Pauls* charge, Redeeme the time, and many such like wholesome receipts against this noysome disease: but I cannot tarry, and therefore I passe from the generall to some particular instructions.

Ephes. 5. 18, 19.

Cant. 2.

Hos. 14.

19.

Esay 55. 1.

And first, such persons as trade in these commodities, and vent and vter drinckes of many sorts, are deeply engaged in this point; and (were there hope of doing good) they would be minded of their wickednesse, in entertaining traytors against God within their doores; and of their danger in suffering so much impietie to rest within their gates. One sinne of theft, one of perurie, is enough to rot the rafters, to grinde the stones, to leuell with the ground the walls and rooffe of any house: but, Oh the oathes, oh the lies, oh the thefts, oh the whordomes, oh the numberlesse and namelesse abominations that are committed in some Innes, some

vers. 3.

Zach. 5.

D. S. Int. in
1 Thef. 4. 11.

Acts. 19.

Vse 4.

V. Dan & Stow
in W. I.

Tauerns, some Ale-houses: farre be it from vs to blame a good calling, to accuse the innocent in that calling, wee doubt not but the Lord hath some, hath many in the world in Tauerns, Butteries, Sellars, Stables, &c. but (alas) we haue lesse cause to doubt of what hath beene said; touching many of these places, too many of them are euen the nurseries of al riot, excesse and idlenesse, that make our land (I speake it in the words of a very iudicious Diuine, and grounded Text-man) another Sodome; and furnish (yearely) our gaoles and gallowfes. But should I speake to these, I should but speed as *Paul at Ephesus*; I should be cried downe with, *Great is Diana*, after some one *Demetrius* had told the rest of this occupation; *Sirs, ye know that by this craft we haue our wealth*. Surely, feare of hauing their Signe pulled down, their licence called in, cannot preuaile with some; and therefore it boots not vs to speake. Only to you (beloued) let me speake a little touching your charges, you are not willing to haue me long now, in short receiue me thus: you, amongst you that loue the Lord, the Church, the state, your selues, & people; helpe the Lord against the mighty; suppress, nay, preuent this sin in your owne houses, let not a swine come into your parlors, sit at your tables, lye in your sheets; out with him, out with him, out with the man if he be a moueable; if not, yet out with the drunkard, smite the sinne, saue the man.

Secondly, quench this fire and flame in your townes as much as lies in you: you that be Church-wardens present it, you that be Iurors send it, you that be Constables and officers smite it; all, all shoot at it, lay at it, as at a common enemy; tell me not he is a friend, a Gentlemans kins-man, a Gentleman that offends; he is better and greater than any Gentleman, that is offended; learne to feare, to loue him: yea, learne a Norman distinction; when *William* the first censured one that was both Bishop of Bayens, and Earle of Kent, his Apologie to the Plaintiffe Popeling was that he did not meddle with the Bishop, but the Earle. Doe ye the like, let the Gentleman escape, but stocke the drunkard; meddle not with your friend and kinsman, but for all that, pay the drunkard;

kard; if you doe not to your power, you shall haue *Ababs* speed, his faults shall be beaten vpon your backs.

1. King. 10. 42.

But most of all are such as are within the commission of peace, to be intreated in Gods name to remember him, themselves, their country, their oathes, and to bend all their strength and power against this monster: and first let it please them to begin with themselves, and to lay a law first vpon their owne appetites: that done, looke they to their owne butteries, which are (in some places) the very shops of Satan: and whence it is held (in some houses) a disgrace to the place to see a man retorne sober: it is very vnihandsome to sweep the court, not the chamber, (I meane) to purge the countrey, and not our owne houses, and euery corner there would be rifled: nay, such Gouvernours must follow their people and charge into other houses too, and (if I mistake not) they shall finde some of them sometimes first and last in the Ale-house: when they haue done with their owne, they should ouer-look other houses, other townes, yea, the whole Countrey, whose sworne seruants they professe themselves to be. I may not be long now: what shall I say to you of this ranke? Is there any loue of God, any hatred of sin, any zeale, any courage, any conscience of an oath in you? away with drunkenness out of your houses, Townes, Liberties: downe with many Ale-houses, the very thrones of Satan, balke none, beare with none that offend. Say they be poore, in whose houses the sinne is practised, tis better that one of two should lose their gaine, than townes of men their wits and soules. Say they be great and rich that be drunk there, let them speed thereafter, as King *Richards* prisoner did, of what sort soeuer they be; if they will be drunkards, let them drinke of the drunkards Cup, for here is as much as any where impunitie doth haue; and here (if any where) at any time let your zeale sparkle, and indignation burne: now, now, at least bestir yqu, when as our Marker-townes (like that in another countrey) stand all almost of Brew-houses, and Tippling-houses.

*Non oportet ut
vi tia domus
tua ultimus
scias.*

Bern. de con-
fid. lib. 4.

King of Cy-
prus. Vid. Hol-
liush. in Rich. 1
Impunitas au-
sum parat, ausua
excessum. Bern.
vbi supra.
Vid. Boter of
Hamburg.
Vers. 9.

Lastly, is bad drinking so dangerously wicked? then let

this be still the Apologie of the sober and religious; let quaffers quarrell, rage, scoffe, threaten, curse, laide thee with a thousand censures, yet hold thou thine owne still, pledge the deuill for none of them all. Oh, but I shall be held vnkinde: Nay rather charge them with vnkindnes, who transgresse the lawes of friendship, and exact torments in place of courtesies. What sense is in it, that thou (to gratifie a beast) must hazard thy health, life, credit, soule, all? Oh, but I shall be reputed vnciuill, and vmannerly. Not so, vnlesse it bee with such giddie braines, whose kindnesse is but a dog-kindnesse. A Spaniell in great loue to his master will leape vpon him, flabber his clothes, lick his face: is it (I pray you) any intiuilitie to beat downe such a curre? I tell thee, a dogge will not more defile thee than this drinking cattell will, vnlesse thou beat them off. Oh, but I doe not speake of those beasts, that must bee answered and haue right done them, in the same measure, gesture, course, &c. but of such onely as leaue you to your measure (so you will keepe a turne, and your time in pledging) is it any hurt to pledge such? How pledge them? you mistake if you thinke that we speake against any true ciuilitie, or other lawfulness: but if you make the question this, whether it be lawfull for a man to answer others in drinking, so long as he doth neither make his stomacke too heauy, nor his head too light, you haue our answer already from *Esay*, from *Salomon*; you may further vnderstand by *St. Peter*, that sipping & bibbing is naught, as well as stark-staring drunkennesses; and indeed one leads the way, and becomes *Ysher* to the other: Woe (saith *Esay*) to him that is strong to powre it in: Woe (saith *Salomon*) is hee that stayes by it, that looks on, &c. If thou lust to pledge the Lords Prophets in these woes, pledge good fellows in their measures and challenges: but not so, I leaue thee on shap a peremptorie answer to an unreasonable demand. But what if they begin a health to my betters, perhaps to the Kings Maiestie, wherein allegiance will be challenged if I pledge not? What then? what then? I haue scarce patience to answer such a question: what? a matter of adre grace to pledge

* Yet still with
Ambrose his
caution in an
other case to
Monica: *Nec
ulla occasio
ingurgitandi
datur ebriosi.*
August. Confess.
lib. 6. c. 1.
*οἱ οὐκ ἔχουσιν
πίνειν, &c. 1.*
Pet. 4. 3.
*Qui modica
spiritus paulatim
decidit.*
Aug. Confess.
lib. 9. cap. 8.
See how *Moni-*
ca came to be
called *Meribula*

pledge a drunkard : me thinks an officer were not worthie to weare a gowne, that could brooke this alleageance. Oh that his Maiestie did but heare this language ! But for thy selfe, say, I am too base a worme to tosse the sacred name of a King amidst cups, the Kings health is of too too high a price to be put in a pot ; say, * I will pray for the Kings health, and drinke for mine owne. But I see you would haue an end, at least tis fit you should.

For conclusion, let vs (for a last vse) here see, and admire, and magnifie the patience of God, who in so great prouocations holds his hands. Oh (beloued) did we heare, and see, and smell, and know whats done in some one Tauerne, some one Ale-house in this land, we would wonder that the earth could beare the house, or the Sunne endure to looke vpon it. But (alas) how many of these houses be there in some one towne ? how many of these townes in some one shire ? and so we might goe vpward :

Now the Lord of most glorious maiestie and infinite puritie, sees all, heares all, knowes all, and yet behold we liue : nay, the Lord still causes heauen, earth, sea, land, all creatures to wait vpon vs, and to bring vs in all due prouision : nay now (this haruest last) he hath abounded in that blessing and graine most, which hath been most abused to drinke ; here is patience, here is mercie, here is bountie. Let vs stay here, and suffer our selues to lose our selues in the meditation, and admiration of this wonderfullnesse.

FINIS.

*Bibamus pro salute imperatoris, & qui non biberit sit reus in deuotione, said some of old. See Ambr. his answer, de Hiel, & ieiunio, &c. *The last Lord Chancellors Apothegmes.*

Samuels Funerall in the margin.

Postscr. **G**ood Reader, if the Printer mistake my bad hand for marginall quotations; which onely for the avoiding of offence I have annexed, because I would not bee thought (as some have spoken) phantasticall in sleighing antiquitie and good Authors; I pray thee shew me the like fauour which thou didst upon the like occasion in another Sermon: and as for pette slips in the Scribe, couer them with the mantle of lone. Vale.

FINIS.

Now the Lord of most glorious maiestie and infinite power, who sees all, heares all, knows all, and yet beholds we line: may the Lord still cause heauen, earth, sea, land, all creatures to wait vpon him, and to bring vp all the promise: may now (this hallowed staff) he hath abounded in the blessing and graine most, which hath been most abounded in him; here is patience, here is meekness, here is humilitie, let vs stay here and suffer our selves to be conformed to him in the meditation and adoration.

tion of this wor-

dering